

Lycium Keighry & c

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hereditary weakness, and tendencies to evil, are thus entailed upon each generation. And the lessons which experience, and observation, and sci-

For the Herald.

"IMMACULATE CONCEPTION."

This absurdity is nothing new in the Roman Church. The doctrines that the Virgin Mary derived her existence by the same supernatural and divine agencies as did our Saviour, has been entertained by many Catholics. The

ception was celebrated in England, commencing not far from the year 1100, and is supposed to have been somewhat in consequence of the exhortation of Anselm, Archbishop of Canterbury. Some of the

churches in France commenced a celebration of the same kind about the year 1140. In the year 1476 the Pope, Sixtus IV., granted INDULGENCES, by a special edict, to all who should devoutly celebrate an annual festival in honor of this conception.

THE MARGINAL READINGS.

These Readings number eight hundred and seventy: about seven hundred and fifty of which

are from the original edition of 1611, and the others more recent literal renderings of Greek terms, explanations of measures, coins, &c. To show their importance, two or three examples are added. Romans xiv. 1: "Him that is weak in the faith receive ye, but not to doubtful disputement." In the margin, the last clause reads: "not to judge his doubtful thoughts:" which is a much more consistent rendering than the other, manifestly designed as the context requires, to guard against imposition on private judgment. Again—Titus ii. 11: "The

grace of God that bringeth salvation hath appeared to all men." Here, the margin reads—"the which is a far more correct statement of the fact. Once more—Hebrews iv. 8: "If Jesus had given them rest, then would he not afterward have spoken of another day." Here the marginal reader is—"If Joshua had given them rest; which at once relieves the perplexity of the ordinary reader. So in other cases. In eight out of ten, according to Dr. Clarke, the marginal reading

is the preferable one. The cheaper and more popular the edition, the more important it is to preserve this part of the version. Scholars might derive the true meaning from the original; but the people generally are dependent for it on these margins.

representations. Let no copy, large or small, coarse or fine, cheap or costly, be bought without them. So the production of the mutilated edition will be stopped.

"UNCLE NAT."

One cold night in the winter, Uncle Nat, as was familiarly called, an aged clergyman in Bufield Mass., had occasion to be out in the evening and returning late, heard a noise in his corn-barn as of some one shelling corn; he went in, found a poor man there, who had already shelled

"You pestilent fellow! What in the name of the world are you doing *here* at this time of night *stealing*, are you? And don't you know any better? Take your bag and go home. Stop! Half the crop. I suppose you are needy and

At another time, when breakfast was served and could be obtained only for cash, at high price a man went to Uncle Nat to buy corn. "I much do you want to buy?" asked the Elder. "Six bushels," replied the man. "Have you money to pay for it?" inquired Uncle Nat. "Yes, sir," answered the man, "I have the cash in my pocket." "Well, then," said Uncle Nat, "I will

let you have any. If you have the *money* in a pocket, you can buy corn of those who won't sell for anything else. Some of my neighbors—large families—are very poor, and can't get money; I must keep all the corn I can spare, to lend to them till they can raise some, or till they can pay me some other way."

RESIGNATION TO THE DIVINE WILL
At an examination of the pupils of the Deaf and Dumb institution in London, several years ago

clergyman asked a little boy, in writing, "What made the world?" The boy took the chalk and wrote: "In the beginning, God created heaven and earth." The minister then inquired why Jesus Christ came into the world. A smile of gratification passed over the countenance of the little fellow, and he wrote: "This is a true saying, worthy of all acceptance, that Jesus Christ came into the world to save sinners." The minister proposed a third question, adapted to call his most powerful feelings into exercise: "Why were you born deaf and dumb, when I can hear and speak?" The minister

father's mind was permanently impressed with the lesson of resignation that **eat upon the countenance** of the little mute as he again took the chalk, and wrote: "Even so, Father, for so it seemed good to thy sight."

MAINE LAW IN SCOTLAND.

The *Glasgow News* says that gradually, but very decidedly, the agitation in favor of a Maine law advances in Scotland. The movement is one of the most outworn of public conviction which was

all class interests and opposition before them. ing among the comparatively obscure, but honest and earnest portion of society, without anything like "money and influence" or "great talent" to command respect for it, the growing desire for the removal of the greatest of social wrongs is proving that it has inherent power enough to do without all such auxiliaries. An association has been inaugurated in Glasgow, which is the creature of pure public sentiment, rising to such strength among the masses of the people as to make such

organization, for the time at least, a necessity. Members are coming forward in great numbers to join the association, and the canvass of the community goes most cheerfully on.

ALL DISPENSATIONS EXPLAINED IN HEAVEN.

The map of God's providence will be laid before us, and we shall then learn why we were led down these apparently opposite roads, to bring us to a place of habitation. The picture of needle-work is to be looked upon as the record of our life, and we shall be able to say, "I have been obedient to the voice of the Lord."

Refrain from bitter words; there is only the difference of a letter between *words* and *swords*.

